you. That is the destiny fixed by God Who completely embraces and is powerful over all things, the Beloved of all things.

In truth! The Bayan is Our testimony upon all the creatures, and all there is upon the earth is powerless to bring verses similar to Ours. It is the same for all of My verses as much of before as of after.

It is thus as if you were today Our Houdjet Nateqe (speaking Proof).

We make enter whoever We will into the Paradise of Our sublime saintliness, and that is the beginning of the renewal of creation in each manifestation. That is an order and a volition on Our part. And We are Him Who ordains upon all things.

We do not create a religion except for the following manifestation; that is Our manner of acting, Our ordination of things. In truth! We are victors over all things.

In truth! We have fixed the doors of this religion in the number of three hundred and sixty one: like the number of the days of the year.

Opposite each day We have fixed a door so that all things might enter into the sublime Paradise and so that in each unity there would be a mention of a letter of the first letters.

All things belong to God, and this God is the Lord of the heavens and of the earth, the Lord of all things, of that which is perceptible and of that which is not, the Lord of all the worlds.

you are Moses and you are Jesus, you are Muhammad and you are 'Ali. And it will be the same in the future eternity; it will be you who will be manifested under the traits of Him Whom God must manifest, you also afterwards, you always thereafter, after. It is evident that God addresses Himself here to the Bab as much as he reflects the Primitive Will.

1. This creation of verses.
2. That it be in this way.
3. Kul shay—that is to say all the contingencies, all the years, all that exists existed or will exist. But Kul Shay means the Bayan itself often called the Kitab Kul Shay by the Bab (because of its 361 doors).

In truth! UNITY ONE
Door 1

In truth! We, We have made obligatory in the first door, for all men, that which God testified for Himself. May men say then: "There is no God if it is not the Unique God, the Master of all things: all that is other than He is
His creature, and all adore Him. In truth, the Master of the seven letters is the Door of God for all men who are in the visibilities of the heavens, of the earth and of that which is between them. May all men be guided through the verses of God which come from him. (Continuation of Unity One from the 2nd to the 19th door)

After this first door, each door contains the mention of the name of one of Our lieutenants, that is to say the mention of one of the Letters of the Living, after these ones returned to the life of this world. Those ones are, the one Muhammad, the Prophet of God, then those who are the Witnesses (the Imams) on behalf of God upon the creatures, then the directory doors. And those ones were created in another world, because God, in the Qur'an, promised their return.

Each one of these is mentioned in a door until the first Unity (of the Book) is manifested.

The mention which is made therein is a bounty on My part. In truth, We are the Benevolent.

That is the first Unity of this multiplied Unity and this primitive Unity is cited in the month of Baha (otherwise said in the first Unity).

In truth! We have created this creature through the Primitive Unity and We cause, in truth, all of the creatures to return, through this Primitive Volition towards this Unity and this return of the creatures is a promise to

1Siyyd 'Ali Muhammad.
2Ibid.
3It is clearly gathered from this passage that Muhammad has returned to the life of this world, not in leaving his tomb where his material body has disintegrated, not that his soul is reincarnated in another body, but it is found that in this world of the living, is found a person who exactly represents the moral personality of the Arab Prophet. This person put opposite the sun of Truth, which he was in the past, as much as matter, the mirror, continues the mission which was devolved upon him and becomes the first believer in the new manifestation.
4In another world than that in which they had been created at the first: that is to say in the world of the Bayan as they had already been created in that of the Qur'an.
5The month is composed of nineteen days and thus forms one Unity.
6Be it Unity without number, be it Unity numbered; the phrase is true in one case as it is in the other. It is the Primitive Will.
7We have created the world by the speech of the Primitive Will of which Muhammad was the spectable, We caused him to return towards the Primitive Will in the person of Muhammad himself whom is named Siyyid 'Ali Muhammad and who reflects now the Primitive Will as Muhammad reflected it formerly.
which it is obligatory for Us to be faithful. In truth, We, over all things are powerful.

In truth! I, I counted all the numbers of this true Unity, for after this Unity one can not count any Unity.

Before this true Unity joins the Unity, the letters of the Unity can not be perfect in the first degree: the hearts of all the letters of the Unity are ready before Us, and in them one can see nothing but the Unity.

It is in this way that God openly ordains the degree of each thing in His book. It is thus that men (might) thank the days of their Lord.

The resume, the principle of this Unity is that God very high was and is from all eternity. In each epoch God very high fixed and fixes witness and a book for the creature.

In the year 1270 from the election of the Prophet, He fixed as book the Bayan, as witness the master of the seven letters. The doors of religion, He fixed them in the number nineteen.

He ordained in the first Unity, the unity of essence, of attributes, of acts and of adoration.

And he who shows the way of this door, He fixed him (as) He Whom God must manifest and His Letters of the Living, those who are the first who hastened in the Unity and who demonstrated God.

And this Unity(of Him Whom God must manifest) is exactly the Unity of the Qur'an which will manifest itself in the Bayan; and these Letters of the Unity are the First and the last, the apparent and the hidden. The testimony "of afterwards" is exactly the testimony "of before" which is the Qur'an. It is thus that during 1270 years the words have progressed with their own spirits, and, in each manifestation, the order of the other world comes relative to the preceding manifestation.

Thus, in each manifestation in the rank of takbir there has not manifested

1 Unmultiplied Unity.
2 To make this passage well understood one would have to translate True Unity by "the Verb".
3 Their hearts are our ark (seat).
4 Here the text is Persian.
5 That is to say those same ones who are the first to believe in men (He Whom God shall make manifest), after having been the first to believe in the Bab.
6 In the other world, that is to say the end.
7 The action of saying 'Allah'u 'Akbar'.
a name higher than that of Hakim Akbar which is the master of seven letters.

During eight months he who is the mirror of God was established upon his seat, and because of the violence of the fire of the divine love nobody found the power to approach this sun of truth; also the sun of the Unity remained in solitude.

Whoever reads this verse: "I testify that there is no God if not Him: it is for Him the excellent names: and those who are in the heavens and the earth and between the sky and the earth praise Him and glorify Him. There is no God if not Him, He Who embraces all things, He Who subsists by Himself.

"O my God, send Thy mercy upon the master of the seven letters, then upon the Letters of the Living with grandeur and benevolence" gives his faith to the first Unity.

UNITY TWO

In the name of God the inaccessible: the very saintly.

0 the letters Ra and Ba: Of a surety testify that there is no God, if it is not this unique God. In truth, I have made this order descend in the first door of the second Unity. Know the power of your Lord in the verses, then contemplate the power of God in all things and the powerlessness of all to produce verses like those which have descended in the Bayan: it is thought this Bayan that this religion is affirmed which you want.

The second door says that nobody can embrace the science of the Bayan if it is not you, be it in the other world or be it in this one. For those who are witnesses to that which I wanted in the Bayan, it is those ones who are drowned in the bounty of God.

1 The last who gives the orders.
2 And the purpose of the past manifestation.
3 Ra, ba = which means 202, and 'Ali Muhammad represents the same number. In the Qur'an XXXIX:69, "And the earth will shine with the light of its Lord (=202)." The commentary quotes a hadith which comments upon this verse and which says, "The Lord of the earth is the Imam of the earth (Rabb al Arz, iman al Arz) and the Imam is the Qa'im," this hadith being relative to the manifestation of the Mahdi.
4 And which is the religion of God.
5 You and your believers.
The resume of the third door is that I have not permitted to anyone to commentary the Bayan, if it is not in conformity with the commentary which I give (upon) it. Say that all good returns to Me and all not good returns to the letters of negation.

That is the certain science of the Bayan, if you other ones know it.

Then the good will be mentioned until the last degree in those who fear God and the not good ends at the most vile of the words of negation. Hence, of a certainly, read, you, the first verse of the Bayan, if you have the power to do so.

All the verses of the Bayan are like that one, if you know it. And all these verses are the name AQSAS of God, returning to Him if you see it. And this name AQSAS is Him whom God must manifest when God wishes, you will see it and you will be convinced therein.

The resume of the fourth door is that We have not exaggerated, neither in one sense nor in the other, in the book, the order of any thing; it can be that you will give your faith to Him whom God must manifest.

The resume of the fifth door is that God had not made any word descend if it were not that for this word there is a spirit; it is possible that you, because of the remoteness from God you are contrite, and that you would rejoice in the proximity of God.

When you read the name of one of the letters of negation, cause his nothingness. This is a thing which has usefulness for your situation before God, if you comprehend it.

Each time that you pronounce the name of assentment testify to (your) greatness of love and of amity for him. This is a thing which will serve you in your situation vis-a-vis God, if you can do it.

It is there and not elsewhere that your remoteness from the word of negation will procure for you a greater happiness, if you want to bring yourself closer to God.

All of the letters return to these two words if you have perspicuous eyes.

Do not pronounce the speech 'La illaha ul-Allah' if you do not know the tree of assentment. That is the agreement which God has taken from you. And

1 That is to say that each good name, its commentator is Mi.
2 The commentary descends unto them.
3 The text carried 'at least vilest'.
4 Manifestations.
5 To testify to love for assentment.
6 Negation and assentment.
7 The spectacle of the manifestation, even as it is said in the first door of the first unity.
that is the Paradise of God for those who are close.

The resume of the sixth door is that: that which We have made descend of
good mention in the Bayan, returns to Him Whom We will manifest at the day
of judgment with Our verses: it may be that you will come to Him in aid.

All the mentions other than good return to him who does not prostrate him-
self before Him and does not give Him his faith. And of a certainly you,
prostrate yourself before Him and give Him your faith. And, in this same
fashion we have made Our Qur'an of the past descend. But you, you were in
ignorance of My purpose (of Me, God).

It is the sun of the truth. He for Whom eight unitives passed since His e-
lection and you in His name you unify God and you adore Him: and of His se-
cret, that is to say of His manifestation, after it had taken place, you re-
mained in ignorance. That is the measure of the action of guiding in the
Bayan: if you, you believe in the Bayan; that is the measure of the action
of guiding until the moment in which the sun of truth will rise. It is He,
Whom God must manifest. Of a certainty; certainly! You must give Him
your faith, and if you give Him your faith, you will subsist eternally in
Paradise. If not you will be annihilated.

The resume of the seventh door is that: the day of judgment is at the be-
ginning of the rising of the sun of Truth until the moment in which it sets.
And the degree of this day is better in the book of God than all the night
if you comprehend it.

God has created nothing except for the day of judgment, for all men will
benefit from the sight of God, and all will act following His contentment.
In the day of judgment, this question (the sight of God), they will compro-
hend it in a manifest fashion. Hence certainly, certainly, xawait the mani-
festation of the day of judgment: and We, like you, We await it. Certainly,
certainly, act for God; in truth! It is very close that the day of judgment

1. Each good mention concerns the Qa'im, each bad one the first who will not
believe in Him.

2. The purpose of the Qur'ân.

3. Which flows out from the moment of its setting until the following manifes-
tation. *elapses

4. From the moment in which Jesus announced His mission until the moment in
which He mounted to the heavens this was the last judgment of Moses; from
the day in which Muhammad declared Himself Prophet, this was the day of
judgment of Jesus and this until the death of the Prophet.

5. Do not forget that the sight of God is the sight of the Prophet of God. See
Unity Three, door 7.
will arrive at its noon (day splendour)\(^1\), and you have not yet understood this day. And He of whom the sight is the sight of My essence, be not happy, you, for Him, of that which you would not be happy for yourselves. Think of the last letter\(^2\) and then know your limit.

The resume of the eighth door is this: I have rendered obligatory death for all creatures at the moment of My manifestation. That is to say that they must die to love for aught but Me and must give their faith to Me; for this gift of faith in Me is a thing which is useful to your state and makes you leave the fire towards the light. That is the Sublime horizon\(^3\) if you understand.

That is dying in the state of life, if you comprehend what is death and what is life.

The resume of the ninth door: the letter ﺔ is the tomb of all of the faithful of the Point of truth\(^4\) in the day of judgment, and it is from this bomb that they are all resuscitated. Say: in truth this day of judgment is real, there is no doubt in it. This letter ﺔ, because of the order of the Point of truth resuscitates.\(^5\)

That is the certain order of God Who embraces all things and Who subsists by Himself.

\(^7\)The judgment of Muhammad took place at the moment in which I bespeak My mission. Soon I will have arrived at the middle of My task, the day of judgment will be at its apogee, at its midday, and soon I will die, and soon it will be night.

\(^2\)To the Qa‘in towards whom you will turn yourselves and whom you will consider as great. Or to the Nulla arrives at the sun of the manifestation only across the multiplied degrees and whom you respect nevertheless.

\(^3\)The highest degree of Paradise.

\(^4\)Muhammad is the B of the formula Bismillah er Rahman er Rahim, in the epoch in which this formula was in usage, that is to say in the epoch of Muhammad. The time having passed a new manifestation surged forth, it is that of the Bab. Most certainly the man Muhammad—and I say man Muhammad to distinguish him from Muhammad, reflection of the Primitive Will—I enslave him voluntarily in his material rank, in that which the Bab calls the rank of adoration. See Unity IV, door 1. The man Muhammad thus, has the best comprehension of his revelation. This one had but one purpose, the recognition of the following Prophet; hence, since the Bab appeared, Muhammad believes in him and became the of the new formula Bismillah el Amma’ el Aqdas, all those who have well understood his teaching follow him, and become resuscitated by consequence in the Bayan.

\(^5\)The Point saying: "This one is the first believer" the letter ﺔ resuscitates. See the 2nd door of Unity III.
The resume of the tenth door: in the tomb the slave will be interrogated on the subject of the spectacle of the manifestation even as all the slaves were interrogated in the manifestation of the Qur'an.\(^1\)

And that will be, if you reply in truth. This question is the speech of the angel on behalf of God, if you are convinced of the verses of God. These verses of God are exactly those of Him Whom God must manifest.

The order of the ninth door is like that of the tenth.

The eleventh door of the second unity is this: the resurrection is real, as the tomb is real. God resuscitates whomever He wills, from the midst of the living of His creatures. He resuscitates him by the order which the spectacle makes heard from himself.\(^2\) Even so, you will be resuscitated on the day of judgment by the order which He Whom God must manifest will give.

The twelfth door is that: the Syrat is real, and you all you cross this Syrat. This Syrat is the order of He Whom God must manifest, if you, on the day of His manifestation act in conformity with His orders.

Say to men: Before you all awaited the day of manifestation: then, when I manifested Myself, with this testimony upon which the religion of all bases itself (that is to say) the verses of God, then all have remained without crossing the Syrat.\(^3\) Here is the degree of men vis-à-vis the truth, if you comprehend.

The resume of the thirteenth door is this that the Balance is real and this Balance is He Whom God must manifest.

The truth does not ever separate itself from Him Whom God must manifest: He is from it and (it is) from Him as the shadow of the sun which always follows the sun. You will be put in the Balance today by the Bayan and by the witnesses of the Bayan.\(^4\)

The fourteenth door is this that the Reckoning is true like the Balance. And, through that which has descended in the Bayan, all men and all things will be reckoned. O My slaves! Fear God, fear disobeying Him!

The fifteenth door is that the Book is true. This Book is the speech of

\(^1\) On the subject of Muhammad.

\(^2\) The Bab.

\(^3\) Religion.

\(^4\) They have not believed.

\(^5\) If you have believed therein, if you love these witnesses, you are believers, if not (you are) not.
God which flows from My tongue: if you are convinced of the truth.

The sixteenth door: Paradise is true. Paradise, it is to love God and the pleasure of God. This Paradise is real and has nothing which equals it. In truth, We, We always subsist in this Paradise.

All that is attributed to Me¹ in this Paradise is exactly like the things which are attributed to Him Whom God must manifest. Will you not enter into this Paradise(?)

The fire, before the time arrives when it must change into light, it is the fire of the love of God, and this fire is He Whom God must manifest Himself before He makes Himself known to men; if you enter into the fire of the love of God. For He Whom God must manifest is the truth, and there is for Him neither a similar one nor an equal. If you, you enter into His fire, then you will cease the good (benefit).

The seventeenth door is the mention of the fire. The Fire is true, and it is the first who does not believe in Him Whom God must manifest. Ne I do not love to mention him who will not give his faith in He Whom God must manifest, for it is someone who has not given his faith to the anterior manifestation either. Everything that is in relation with Him appertains to the fire.²

O My slave, fear God!

The eighteenth door: The Hour is true. That which God has commented (in the Bayan) you will be convinced that it is the truth.

The nineteenth door is that these verses that God has made descend in the Bayan are a garden full of magnificence, and this garden is a gift for Him Whom God must manifest.³

It is possible that you will give your faith to these verses.

¹Everything that belongs to me, everything that is in relationship to me.
²The Babi tradition claims that this person who represents the first who has not believed be Badji Mirza Aghasi. I know well that thereafter the Baha'is have said that it applied in reality to Subh-i-Azal, but I can not admit this hypothesis here.
³Even as the Qur'an is a gift for the Bab, for it prepared men for His coming, as the Bayan prepares men for the coming of Him Whom God must manifest.

UNITY THREE

In the name of God the inaccessible, the very saintly.
In truth! Me I am God! There is no God if not Me! That which is other than Me is My creature.
The fifth door: the tombs of the primitive Unity (of the Qur'an, the honor which is attached to them) is withdrawn (from them), when you permit it at the moment of My manifestation. Even so, it is by My speech that this honor of the past was confirmed. O my slaves, turn yourselves all towards Me.¹

All that is other than God is the creature of God: nothing is intermediary between this Creator and this creature. Say: in truth! I am the Truth! That which is other than Me was created by Me; because of Me, O my slaves, understand, cease My manifestation in My other life.²

The seventh door: Never does anyone see Me. That which I made descend in the revealed Books, that I would be seen, My purpose was your sight of you (who is My spectacle) in your other life³ and in this one.

Say: "this sight of the spectacle of the manifestation is the greatest of the Paradises, if you comprehend it."

Say: "You do not see anything because of My love without that you will comprehend in it My contentment. O My slaves who love Me, look upon Him whom I will manifest in truth!"

The resume of the eighth door is that We have created all things in the Bayan, and you, look at the Bayan (and then you will comprehend all).

The resume of the ninth door: all of the Bayan is descended under the nineteen haikals.⁴ Thus you read this verse:⁵ "God testifies that there is no God if not Him, that He is the One Who gives His mercy to all men, the Lord of the sublime throne. God! There is no loved one if it is not Him; Who is the One Who is the best Guardian, He Who subsists by Himself. This God is such that there is no creator if it is not Him, Who is the King, the Sultan, the Victor, the Manifest, the Unique, the Inaccessible. For Him are the good names, exalting His height those who are in the heavens, upon the earth and between them. Say: God is free of the allusions that you make of Him: this God is such that there is no adored one if it is not Him Who, in truth, is Wise,

¹When I manifest Myself in You, at each manifestation, if you wish, you can make this primitive unity come to life. It does not consist here of material tombs, but of the intimate sense of the word tomb, which we have seen before, which means to say: these nineteen, if you wish it, you make them resurrect alive in your century; if you wish you can leave them in the state in which they are, that's to say not resurrected. It is an effect, by My word that their rank is elevated (from the apostles of the Evangel) in the letters of the living of Muhammad. O my slaves, return towards Me.

²My ultimate (latter) manifestation.

³Previous manifestation.

⁴Figures, forms, talismanic figures.

⁵In which are found these nineteen names.
Subsistent, Powerful. It is for Him that the good names are. Those who are in the heavens, upon the earth and between the heavens and the earth prostrate themselves before Him. He is the Well-Beloved, the Adored."

The resume of the tenth door: everything that is found in this verse (above) is in this one. And if you are not in a state of joy, keep quiet. But reflect in your hearts upon the sense of this verse:

"God testifies that there is no God if it is not Him. For Him is the world of creation and of order. He makes live and He makes die, He makes die and then He makes live; and He is the Living Who does not die. In the hand of His power are found all things. He creates what He wants under His order. In truth, He is powerful over every thing."

The resume of the eleventh door is that what has descended in this verse is in the first verse. And you others, letters of the Unity of this verse, look.

The resume of the twelfth door is that: that which is in this Bismillah is in the point, that you must recognize as the first letter (of the Unity): it is He the rank of Him Whom God must manifest: and His letters of the living are opposite Him like mirrors opposite the sun. Know that it is the same for all the names and all the attributes.

It is there the essential truth of the Bayan, that the sun of truth mentions Himself upon the order of God, with these terms that you must read. "In truth! Me I am God! There is no God if it is not Me! I am the Apparent and the Sultan."

Say: "That which is other than Me is My creature, and all must adore Me."

Say: "It is God Who is my Lord, and you, O creatures, do not give anyone as a companion to God, and do not mention anything with God, your Lord."

The resume of the thirteenth door: You, do not interrogate either in the new manifestation, or in that of the other life if it is not in conformity with the book of God. May each one of you act in conformity to his rank, it may be that you, you will become civilized.

The resume of the fourteenth door: You must guard, you, all that has descended in the Bayan as a thing very precious that (should be) ornamented in the leaves of a very great price.

Do not write the Bayan in a fashion that is not worthy of its rank (and when you have written it well and ornamented it well) bind it in the best of

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1 Do not say it. 2 From the beginning of the book, that's to say in the Bismillah el Amma el Aqdas.

3 This Bismillah is composed of nineteen letters and contains thus all of the letters of the Unity.
bindings.

If someone possesses a Bayan which is not in these conditions¹ his acts are (in) vain. Hence, do not be, you others, of those who render vain their acts.

The resume of the fifteenth door: If you, you give your faith in Him Whom We will manifest, on the day of judgment, then of a certainty, in all the worlds you have given your faith to Me and in My verses. If you do not believe in Him, you have believed in none of the (earlier) manifestations. Ask of God His pardon, and return towards God.

The resume of the sixteenth door: Do not act if it is not in conformity with the verses which I made to descend upon you and do not ordain over men except conforming to My orders. Say: in truth this Bayan and My order are like the sun. You must make of yourselves and of your acts mirrors, so that you will no longer see in these mirrors aught except the sun which you love, when, in turn, you place yourself before this sun.

The resume of the seventeenth door: Do not write, certainly, certainly, My verses and My works if it is not with the best writing that is possible for you: if in front of someone is found a Bayan of which the writing is not the most beautiful of writings, his works become vain: if it is not the children when they begin their studies.

The resume of the eighteenth door: Whoever wants to write the words of God in the pleasure of God, say: first that he write for himself a copy of the best of the writings, then, that he give the text original text to whomever he wishes. It is the balance of God.

The resume of the nineteenth door: O My slaves, spend in My kingdom, in My works as much as you can. And if you, you find someone (a scribe) of whom the writing is so beautiful that the price of this writing is all the earth and the things which it comprises, take him so that he will write My name, Which is the Best Guardian, He Who is Self-Subsisting. All these things which are ordained for you, that you will write My works with the most beautiful of languages. And always his name is identical to himself, all the names, all the attributes, all the spectacles, all the creatures are like mirrors.

¹Actual.
²Later.
³The text says: haikal.
⁴That's to say that the writing is not good, that the paper not be of the best quality, that the binding be not perfect.
of scripts, that is not except that you might do good unto the spirits of these letters⁷: that is the finit of your acts, and certainly reunite us between these two ***good acts and thank Me.²

UNITY IV

In the name of God, the Inaccessible, the very Saintly.
In truth! I am God! There is no God if it is not Me. I am the greatest of all things.

In truth, I have created you and I fixed for you two degrees.
The first of these two degrees is this degree which is My degree of Myself Who is God. And in this degree one can not see in Me aught else besides Me.

It is why you say on My behalf: "Me I am God! There is no god if it is not Me the Lord of the worlds."

By the second degree you glory Me, you praise Me, you unify Me, you adore Me, you are among those who prostrate themselves. This is the first door of the fourth Unity.
The resume of the second door is this that you say: "That which relates to me related to God Who is my God; that which does not relate to me does not ever relate to God. And it is the same in all the qualities."

The third door: I am not adored, Me by anything as you adore Me, you, by the beda.³ And it is exactly your beda in your other life and in your commencement, when you moved about in the womb of your mother. If your state had not been such you would not have been convinced of My beda. And you, you are unique: I did not create anyone else of your rank, anyone equal to you, neither a similar one, nor a neighbor nor analogous. It is thus that I say that which I wish. In truth, I am Powerful and Wise.
The resume of the the fourth door: In truth! I created the truth of each thing in the human form; and I fixed each master of form (man) a pîneesfâre for Him Whom We will manifest in the day of judgment. Say to these men:
In truth, I am more worthy of you than you are of yourselves. O My slaves! Always look upon your master.
The resume of the fifth door: All the women are slaves for Me if they a-

¹To the believers who are in the shade of these letters.
²That's to say write well this Bayan and love the letters of the Living.
³See the Persian Bayan.
⁴To possess you, to be yourselves.
dore Me. Say: "O women, O slaves, all must look upon Him Whom We will manifest. He is the Unique, Whom night and day you claim (to God)."

The sixth door: Me, I will not be interrogated upon that which I do, but all men will be interrogated on the subject of My Unity and of faith in Him Whom We will manifest. And I fixed Him Whom I must manifest in the following the spectacle of this verse.

Say to the men: If you, you make observations to him and you interrogate him according to what he says how then could you be beleivers in him. In truth! He, certainly, certainly, will interrogate you on all things. And you, certainly, certainly, answer him in truth!

The seventh door: You all of you are created from Me newly for you, and you all, because of you you return towards Me.

The eighth door: All the creatures are created and nourished by the intermediary of your verses and of the works which descend from you. Then those die and are living.

The ninth door: Whosoever in this lower world is the spectacle of My power (is king) tell him to say this verse:

"O My God! Fix me as the most victorious of the victorious!" And you, (o King)write your name and all of your actions for the day of judgment in which I will return. Write them in the most beautiful writing that can be conceived of.

"You (o king) you must seriously reflect on the day of the manifestation of Him Whom God must manifest, and that you find yourself thus the means that in the day of the manifestation the truth be not saddened. In truth, we have also ordained this for all the believers.

The tenth door: Do not learn but what is descended in the Bayan, or the letters which were written and copied in the Bayan, and in the science of the letters, or moreover those which treat the consequences of the principles of the Bayan.

Say to the men: O My slaves, ornament yourselves with divine qualities, and the sciences which do not have any utility, do not acquire them. Deliver yourselves from this fact: these sciences of appearance and without fruit, do not overload yourself with them.

The resume of the eleventh door is that you must certainly not go beyond the limits of the Bayan: If you go beyond them, if you act contrarily to the pre-

To turn oneself towards, to obey.
cepts of the Bayan, you will be saddened.

Do not be the instruments of your disorder, for not to be saddened is one of the most great orders of the Bayan.

The fruit of this order is that you might not sadden Him Whom God must manifest.

If someone goes beyond the orders of the Bayan, never will he see the application of the science of faith. Say to the men: O masters of intelligence, be aided by My aid and My precepts.¹

The resume of the twelfth door: All of the cupolas which are elevated upon the surface of the earth, abrogate them: and all the ornaments of gold which are there, use them in the tombs of the letters of the Unity.

The resume of the thirteenth door: Ornament the cupolas of the letters of the Unity as much as you can.

The resume of the fourteenth door: "O My slaves! If you take refuge in these cupolas of the Unity, you must be in security from men. And those ones, from then on, havevotz power over you.

The fruit of this order is that you accord refuge, in the day of judgment, to Him Who is jizzan risen up as prophet. That it not be then as it is today, where you accord protection to the other men and you do against the tree of truth of these arts which are close to making the heavens and the earth cleave, if these heard that which you have done against me. Why then do you not comprehend?

The resume of the fifteenth door: Do not forbid to anyone of a certainty to take refuge in God or in His letters of the living, when God manifests Himself at the end of this manifestation.² And before this manifestation in this here manifestation is exercised the same order.

If anyone takes refuge in anyone, and that the one in whom one has taken refuge is killed int the route of Him who took refuge in him, this act of being killed is more worthy than to send away him who comes thus to ask for refuge.³ O My slaves! Certainly! Certainly! Give refuge to those who are tyrannized.

The resume of the sixteenth door: "O My slaves, travel towards My house,

¹Believe it.
²That's to say the manifestation of Him Whom God must manifest.
³Otherwise said Defend in peril of your own life him who has claimed your protection.
⁴Go in pilgrimage.
And My house is exactly that of He Whom God must manifest, and the house of Him Whom God must manifest is exactly My house.¹

The immediate surroundings of the house of God are not made the object of contrats of sale or of purchase. As much as you can, richly construct the house of God.

The resume of the seventeenth door: The surroundings of the mosque belong to God: Do not sell them!

That each one of you, as much as that is possible for you, to give his good to the surroundings of the house of God.

In the house of God do not cause strange things and do not occupy yourselves with business (trade) affairs.²

The mosque of el Haram is the place in which He Whom God must manifest is born, and it is there that I was born. There is the place of the birth of Muhammad. It is there that one must pray.³

And you, do not voyage towards My house, or towards the eighteen other sanctuaries unless you have the full possibility, that's to say that you are in such a state that nothing can arrive to sadden you during the voyage.

If someone has the possibility of voyaging towards Me, instead of going to My house, he must, certainly do so.

This order is so that, at the moment of the manifestation of Him Whom God must manifest, you will voyage towards Him and so that you will be honored to serve in His house, in view of the contentment of our God: you must make yourselves humble before Him, you must prostrate yourselves before Him.

¹Do not mistake yourselves in this. My house all of you know of it, and you know where it is; come then to visit it, but do not forget that when Him Whom God must manifest will be manifested, then it is the house that He lives in which becomes My house and must be the object of your pilgrimage.
²The anecdote which I tell on page 191 of my Seyyed Ali Mohammed dit le Bab is the illustration of this principle.
³This mosque therefore changes place: one must understand the spirit of the law, not the letter.
⁴All of the Bâyansis made for Him Whom God must manifest; if I ordain for you to make a pilgrimage to My house and not to do it unless you need not suffer on the way it is so that you will make an effort to render voyages in your country comfortable and easy, un such manner that it will not longer be strain for you to run towards Him Whom God must manifest, when He will be manifested.
The resume of the eighteenth door: "if you have left on the pilgrimage to My house, you must give to the ninetien guardians who are seated upon thrones, four miscahs of gold; if these ones act towards you with the most supreme amenity, with the most perfect urbanity.

We forgive to him who does not have the capacity to give these four miscahs in this way even as to the captive slave, the servant, to the one who has come at the cost of a third party, or to him who was, on the way, plucked of his goods. We make a deferment of these four miscahs for them, so that they might thank God.

This order is th that you might know the God of the house, and that you might enter by the door of the house. This God of the house is even the One of the intimate science/and the apparent science of the apparent. It is this one My manifestation first which is in My last manifestation.

O My slaves! Know Me!

The fruit of this order is that you might make the pilgrimage towards Him Whom We will manifest, if He manifests Himself, and that you might also make pilgrimage to His house. And you, if you gone on pilgrimage to His house, how will you not go in pilgrimage towards Himself? Even as today all men make pilgrimage towards My house (Makka) and those ones are in ignorance of Him Whom fixed it as being the house of God.

The resume of the nineteenth door so that women would not be saddened, that men would not stop them from going to visit the house of God. If there are painful difficulties (to predict on the way) the voyage is not permitted to them, except for the women who live in the town where the house is found.

Thus women who live there, if they wish to go on pilgrimage, that they go there at night, and, upon these seats upon which are seated nineteen persons, servants, that they seat themselves before these seats and that they mention their God, this God Who created them, then that they return to their houses.

If it is upon the desire and with the permission of their husbands and of their children that they go on pilgrimage to the house of God, that is worth more for them.

If the desire of those ones (of the husband and of the children) is contrary, they should not go to the house of God, for that would sadden them. For you, O women, you were created for your husbands and for your children. Do not take the decision to accomplish a voyage which will become for you a cause of torments. Certainly! certainly! Thank God, for God has remitted for you the pilgrimage to His house. And God is the wise and the sage.
If the desire of those ones (of the husband and of the children) is contrary, they should not go to the house of God, for that would sadden them. For you, O women, you were created for your husbands and for your children. Do not take the decision to accomplish a voyage which will become for you a cause of torments. Certainly! certainly! Thank God, for God has remitted for you the pilgrimage to His house. And God is the wise and the good.

O spectacles of the Unity in the S and the B, do not ask of anyone these four micals of gold, for each one knows his duty, and you, before God Who made us for us guardians of His house, prostrate yourselves.

Do good to him who enters in My house, it may be thus that you might act in conformity to My contentment.

UNITY V

In the Name of God, the Inaccessible, the very Saintly.

In truth! I am God! There is no god besides Me, I made descend this order in the first door of Unity V: you must built a very high mosque, in the place in which I was born, as big as you can build.

The resume of the second door is that: with My permission build the mosques of the Letters of the Living (at their place of birth) and in these mosques light the lights as much as you wish.

The resume of the third door: the year, we have fixed it at nineteen months, you might arrange all things in the order of the Unity.

The resume of the fourth door: You yourselves, name yourselves by My names. We Who are God, We have fixed you the point of Truth, Our light.

Say to men: "O My creatures, turn yourselves towards Me and that your object always be Me."

God has permitted that you name yourselves by the names of Muhammad, 'Ali, Fatimah, Hasan, Husayn, Mahdi and Hadi.

And Me, for every letter of Your name I have fixed a name.

Say: "All were created for Me and turn towards Me, and Me, I was created for my God! There is no God besides the Unique God: it is He the Sultan of the world, He is the Beloved of the worlds, the King of the worlds, the Object of the worlds, the Adored One of the worlds, He Who is searched for by the worlds, He is your God, your Lord, your Master, your King, your Sultan, your

1 To you who are the guardians of the sanctuary.

2 I attest not comprehending what the Bab means to say here.
Possessor, He Whom all of the worlds glorify."

Thus you must, O believers, take all the goods of those who have not entered into the Bayan; then, if thereafter, they believe, return to them their belongings, unless you are in a country in which you do not have the capacity to do so.

The resume of the sixteenth door: If a town is conquered by the religion of the Bayan, all the things which are without similarity must be taken away and guarded for Him Whom God must manifest; one must guard them if they are not subject to being harmed; or instead one must give them to someone who can do commerce with the price of this thing. The which He can take from this commerce, God has fixed that from a thousand He takes an hundred.¹

And this is a bounty on Our part towards this negotiator (trader). And the fruit of all that one must guard for Him Whom We will manifest in truth. The count of all is in Our hand.

Of the remaining sum, one must take five parts and give them to the Letters of the Living of Him Whom God must manifest: this must be remitted to the guard of faithful ones upon the fidelity of whom one can count.

Six parts must be set aside for the witnesses of the Bayan and that which remains, one must spend it in the propagation of the faith of the Bayan.

One must also give to those who have nothing. Then the Sultan of the Bayan must take possession of the remaining goods as he wishes: he must give to each of his soldiers that which he has a right to. Then, if there remains yet some money this should be spent in the maintenance and the ornamentation of the nineteen copulas.

If there still remains some, that it be shared among all the believers.

This fashion of acting which is here mentioned is the closest to the contentment of God in His book.

If one of the believers is in a country very far away, he must nevertheless receive his part. And this is because of the bounty of God for God is the Bountiful!

The resume of the seventh door: Those who have given just recently their faith (the newly converted) are purified (by this very fact that they have given their faith) as well as what belongs to them.²

¹It speaks here of the business deal he makes and this earning of an hundred for a thousand is licit if on the day in which He Whom God must manifest appears he recognizes Him and gives Him the capital. But if he delays to accomplish this duty, then it is a robber who robs God! As for the surplus of interests they must be dispensed even as the Bab says.
²Here is the first example of the negation of legal impurity.